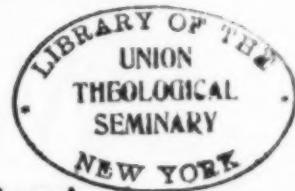


The **CHRISTIAN CENTURY**

A Journal of Religion

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Free the Missionaries!

An Editorial

—

GERMANY, TODAY

By Sherwood Eddy

—

The Devil Tempts the Preacher

By John A. McAfee

—

Fifteen Cents a Copy—Sept. 10, 1925—Four Dollars a Year

SEP 15 1925

Preliminary Announcement

NUMBER THREE

WHAT will the 24th of September mean to you? We predict with confidence that you will be profoundly stirred by the possibilities that will be opened up with the announcement which The Christian Century will make on that date.

THE PUBLISHERS.

P. S. Do you walk or ride?

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XLII

CHICAGO, SEPTEMBER 10, 1925

Number 37

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Entered as second-class mail matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 8, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918. Published Weekly, and Copyrighted 1925, by the Disciples Publication Society, 440 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign postage, \$1.04 extra. Change of date on wrapper is receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Prohibition in Finland

ON JUNE 1, 1919, Finland put into force a prohibition law very much like our own. The chief exception was that in their law the Finns made the state the sole exporter of alcoholic spirits and put all matters pertaining to the execution of the law into the hands of the minister of social welfare, a cabinet official we have not yet acquired. The manufacture and sale of spirits is confined to industrial, medicinal and scientific purposes. The law is drastic but has met with the same reaction as has our own. Those who like their liquor flaunt their lawlessness; many of the rich mock the law, and there has been the same petty spirit of resentment against the so-called infringement on personal liberty. All this, just as in the United States, is confined to a small but noisy minority. Bootlegging is rife and smuggling along the sea-indented shores, where the many fishing smacks make it easy, is extensively carried on. All this does not discourage the government nor deter it in its determination to enforce the law. Just as in this land, the social benefits are so great that it would be recreant to its duty to the common good if it allowed a wilful and lawless minority to defy and negate the will of the law-abiding majority. Upon the invitation of Finland the states that border on the Baltic, including soviet Russia, recently held a conference on the smuggling evil. Sweden, Norway, and Denmark are all but dry. Russia has only recently, for the sake of revenue and as a concession to the peasants, loosened up its prohibition laws. There is a strong temperance movement on in the new Baltic states. This conference agreed to recommend a treaty

to the participating governments that will forbid all small vessels to carry spirits, limit strictly the privileges of larger vessels and, as on our shore line, greatly increase the distance across which liquor pirates may be sought by enforcement officers.

President of A. F. of L. Cooperates with Churches

W. M. GREEN, the new president of the American Federation of Labor, welcomes the cooperation of religious forces in the labor movement. He is too fair-minded a man to lump all church influences into a heap and label them anti-labor just because prominent foes of labor organizations are influential in certain church councils. Conceiving his work as humanitarian, he finds in religion the genuine spirit of humanitarianism. President Green accepted an invitation from the social service commission of the Federal Council of churches to deliver a Labor Sunday address in the cathedral of St. John the Divine this year. He is cooperating heartily with the commission to make labor-church Sunday a success during the convention of the federation at Atlantic City in October. Recently he addressed the New York State Christian Endeavor convention in Buffalo. He praised the Endeavor societies for the work they had done in moulding character, increasing moral courage and developing purpose. Then he laid before the delegates some of those things for which organized labor works that should enlist their cooperation, calling their attention to the fact that social historians give labor organization credit for most of labor's gains in the betterment of working conditions. He challenged them to join

him in the cause of abolishing child labor and fearlessly analyzed the moral character of the late campaign. He told them of the historic stand of organized labor for universal and compulsory education and invited them to help in taking wage-earning children out of fields and factories and making provisions by which they may be put into school.

A Salutary Experience For the Methodists

THE ONLY DRAWBACK to the approaching Methodist heresy trials in Michigan is that they are likely to be over before they begin. The Methodist system provides that such matters can, when an annual conference so desires, be disposed of with neatness and dispatch. The charges filed against Dr. Hough and Dr. Phelps, as recorded in our news columns, are too intemperate and too ill-founded to be long considered. We doubt whether either of the accused ministers has to go to the trouble of presenting a defense. In one way, it is to be regretted that these men have been forced to undergo the discomfort of having their names paraded in public in connection with such charges. In another way, there is not much harm done, and there may be some good come out of the impending trials. Dr. Hough is, of course, the shining mark that the heresy hunter from Port Sanilac has tried to bring down. It is a notable trait that Dr. Hough's thinking, while as free as the air and in complete touch with all the intellectual currents of the day, generally comes out at the place where the thought of the major portion of western Christendom has come out through the centuries. If Dr. Hough will forgive us for saying it, we can almost wish that a more intelligent critic had brought this case to trial. We can think of no Methodist who could better afford to pass through such an experience. And it might not do the Methodists any harm to have to face some of the questions that are agitating the rest of American Protestantism. The denomination is inclined to self-congratulation because it has so far avoided theological trouble. It may be that it has to some extent done so because it has avoided theological thinking. It certainly has a list of articles of religion, and it is time that it found out what those articles mean to its ministry. It has been said that it is impossible to convict a Methodist minister of heresy, because of the broad doctrinal basis which the denomination has inherited from Wesley. There might be some gains—although at a cost we do not blame the Methodists for wishing to avoid—if that claim could be tested.

Killing for the Fun of It

AMERICAN PAPERS carried headlines a few days ago telling of the "sure hits" made by certain youthful Americans who have become soldiers of fortune and put their services as airmen at the disposal of the French command in Morocco. There was much gusto in the narrative of how two young Yankees had blown whole villages off the map. Efficiency was the thing that was celebrated, as also perhaps dare-devil courage, for these lads flew over dangerous mountain country, located "enemy" villages and knew that an

accident bringing them down within Riffian territory would mean a primitive revenge. That the Riffians have promised. There was no sense of shame in the narratives. The names of the men were given, as well as that of their families and their place of residence in this country. When Germans blew up French villages or dropped bombs on London districts these same American newspapers boiled with indignation. That was a part of war—always cruel and savage—but fought by nationals who at least had the excuse of patriotism. In the case of these American soldiers of fortune there is no excuse except the joy of the man-hunt. It is royal sport, and the fact that women and children, who have the misfortune to have been born in these Riffian villages, are victims, means no more than the death of rabbits when one hunts big game.

Another Public Ownership Roarback Nailed

DURING THE SUMMER newspapers which make a point of emphasizing the failures of municipal ownership of public utilities have been reporting an alleged deficit in the Detroit street railways. The item as originally sent out from Detroit showed a loss of \$3,185,227 for the year discovered by a special auditor employed by the mayor of the city, and remarked that this report had caused a jar in the city, which had been led to believe its street railways to be in good financial condition. In addition to the operating loss, the lines were said to face \$7,210,000 in damage suits and claims without any actual provision for payment, and a bond issue of \$5,000,000 voted in 1923 was said to have been exhausted without the accomplishment of its announced purposes. Investigation has now completely disproved these charges, but the press has been strangely remiss in heralding the fact. There is no deficit in Detroit. The net earnings for May, the last month reported, were \$61,285, and the mayor, the manager of the car lines and the auditor himself have now stated that the lines are making money. The bond issue has not been dissipated; it has not even been marketed, because the lines have ploughed enough of their surplus earnings back into extensions and improvements to make this unnecessary. And as for the claims, the sale of the \$3,500,000 bonds thus still in reserve would meet all the short time loans now outstanding and leave nearly a million dollars for claims. If public ownership of that kind is a failure, there are more than a few private investors in street railway lines who would like to have their companies experience a similar disaster.

Stockholm Conference a World Event

AMERICAN MEMBER of The Christian Century staff participated in the sessions at Stockholm of the universal Christian conference on life and work. A complete account of the gathering may be expected in a later issue. It is clear that the United States never did come to give the Stockholm meeting the place of importance assigned to it by the ecclesiastics of the old world. Newspaper reports were either in the worst

manner of the summer silly season, or were almost valueless because of their brevity. A very few newspapers gave the conference something like serious and adequate attention. There are only a handful of Americans who realize that a meeting has just adjourned which came closer to giving voice to the thought of the united church than any church council since Nicea, sixteen hundred years ago. We must ourselves await fuller knowledge before attempting to appraise the achievements of this Stockholm conference. While it is of importance that such a gathering should have been held at all, it is not yet clear what advantage was actually taken of the coming together of such a body. These questions will, however, be faced. We are sure that our readers will recognize the importance of awaiting first-hand information before arriving at a final judgment.

Brass Tacks on Student Military Training

THE DAY OF THE PAMPHLET seems to have returned. Protagonists of all kinds of causes are turning to that medium. Some of the best of the pamphlet writing of the hour is being done in the cause of world peace. Kirby Page has set the pace, but there are others following hard at his heels. Edward Hachtel, secretary of the Fellowship of Youth for Peace, John Nevin Sayre, secretary of the Fellowship of Reconciliation, and Tucker P. Smith, secretary of the Y. M. C. A. at New York university, have just produced a pamphlet on the reserve officers training corps and the citizens military training camps. In conjunction with these eight pages of dynamite, a 12-page pamphlet "Regarding Military Training at Universities," prepared by Walter C. Longstreth for the Philadelphia yearly meeting of Friends, should be read. The latter completely destroys the fiction that colleges accepting land grants must require military training from their students, and places the responsibility for compulsory drilling squarely on the shoulders of the local college authorities. The former starts with a collection of such facts as these: In 1916 there were 119 officers giving military training to college students; in 1925, 745 officers and 1,000 enlisted men were required for the same service, and the training had been extended to high schools. During the last school year 75,000 students in colleges and 40,000 in high schools drilled in uniform for three hours every week. In many schools, this drill is compulsory. Manuals are quoted to show that the war department is telling American parents that this drill "is not to make soldiers out of your boys," while it is telling drill masters to "always remember that the men are the material being trained and moulded for the work of battle. . . They are being trained to be soldiers, and the model should be actually before them." Doubtless there are many army men who share the feelings of the officer who wrote in the American Mercury this summer: "If we object to any of our citizens specializing on murderous and unchristian activities, we should abolish the army. If we want an army, we should recognize it for what it is. We should not lie about its being a school for citizenship or manual training." With

the army on its side thus facing reality, and such pamphlets as these helping people outside the army to learn the facts, it should be easier to enlist interest and support for the effort which hundreds of students have already started to do away with this militarization in many American schools.

Again the Coal Specter

THE ANTHRACITE COAL INDUSTRY is again tied up with a strike. The president of the United Mine Workers threatens to extend the strike to the bituminous field. The price of hard coal has already begun to go up. The operators of the badly overcrowded bituminous field and the manufacturers of fuel-oil devices are joining in three rousing cheers. The wage agreement in anthracite expired on August 31. This industry is virtually controlled by ten companies, whose mines are located in northeastern Pennsylvania. These companies are, in turn, controlled by seven railroads. Court decisions have compelled a formal division between the corporations that mine the coal and the corporations that distribute it. In reality, it is all the same financial interest. Governor Pinchot is authority for the statement that it is a fairly lucrative interest. Aside from what the railroads make for hauling the coal—and they charge themselves higher freight rates for carrying their own anthracite than the bituminous with which they are in competition—the companies are accustomed to figuring their mining profits in terms of hundreds of per cents. The Lehigh and Wilkes-Barre Coal Company declared dividends of 226.5 per cent in 1921. The Lehigh Valley Coal company split up only 72 per cent that same year. Coxe brothers was able to make it 83 per cent. The Erie companies—the Hillside Coal and Iron and the Pennsylvania—cut melons of 205 per cent and 137 per cent, respectively. Why, even in the strike year of 1922 the Lehigh and Wilkes-Barre held the dividends at 23 per cent!

Issues in the Strike

THE MEN ASK for a ten per cent increase in wages for contract miners and \$1 a day for day men. They say that this increase could be absorbed in the excess profits of the industry and never noticed. They also call for the "check-off" system. The average wage of contract miners in 1921 was \$1,922. There was a ten per cent increase in 1923, the whole cost of which the operators passed on to the consumers. The operators have offered to arbitrate the issue this year, but the miners have refused, alleging that former arbitrations have been stacked against them. So the strike begins. There is an air of unreality about it which makes comment difficult. It is poor strategy for the miners to be striking just now. They cannot obtain effective support from the bituminous field, for a strike call in that field would operate to undermine the already weak union. It is poor strategy for the operators to allow a strike. The use of substitutes for hard coal—especially coke and oil—is bound to be increased. The miners cannot expect complete public sympathy. The "check-off" demand will preclude that. The operators cannot expect complete public

sympathy. Their profits will preclude that. If the strike goes through the winter, everybody will lose, except the soft coal and oil men.

Set the Missionaries Free!

THE LETTER published in another column from Mr. Earl Cranston deserves wide attention. It packs into small compass a condition of major importance for the Christian missionary cause. This discussion has come to a focus in The Christian Century because it was the privilege of this paper to publish an article by Dr. Frank Rawlinson, of Shanghai, entitled "Missionaries at Caesar's Footstool." This article appeared exactly one month in advance of the outbreak of trouble in Shanghai. It told of the irritation being fostered in China by the system of extraterritoriality there in vogue. It showed that missionaries worked under the protection of this system, which had been exacted from China by military force. It raised the pertinent question: "How many more wars will have to be fought to win China to Christ?" It suggested that missionaries should extricate themselves from the workings of extraterritoriality and the larger system of which it is a symbol.

A missionary in west China took exception to Dr. Rawlinson's proposal, claiming that, until greater assurance of proper judicial procedure was felt, the missionaries could not afford to trust themselves outside the limits of extraterritoriality. The nub of this objection has been well stated by Mr. Cranston. The answer which Mr. Cranston makes, is, we feel, overwhelming. "If my Chinese friends and neighbors cannot obtain justice," writes Mr. Cranston, also a missionary in west China, "I wish no treaty founded on war and maintained by gunboats to seek that justice for me. Anywhere I may go in China I want to trust myself entirely to the Chinese, and I feel that my residence among them on any other basis is to them a very questionable asset." Lacking this conviction, Mr. Cranston thinks that he should stay out of China. We agree with him.

Extraterritoriality is the perfect fruit of western imperialism in China. It makes the ground on which the foot of the foreigner stands not China, but some other sovereignty. It places the flags of other nations over Christian churches, schools, hospitals, institutions. It is designed to set the foreigner apart—a being not amenable to the law of the land in which he resides—and it succeeds so well in doing this that it precludes any hope that the missionary may have of identifying himself with the people whom he seeks to serve. If the spirit of Christ is to be comprehended from a reading of the New Testament, it must express itself in an attempt at identification with the object of concern. Extraterritoriality makes even the desire for such a mutual sharing of life futile.

In no other civilized nation is there a survival of such a status as that of extraterritoriality. Even Turkey has, in the treaty of Lausanne, proved strong enough to force the passing of the "capitulations" under which much the same ends were sought. Ten nations have, since the war, signed treaties with China surrendering this status for their citizens. Included among the ten are Russia, Germany, Austria

and Czechoslovakia. Except in Manchuria, where the incessant intrigue between red and white Russians enters into the case, there has been no protest against the treatment accorded citizens of these states in Chinese courts. In fact, there is evidence that Russians and Germans, in particular, feel that the passing of their extraterritoriality has placed them in a favored position.

Extraterritoriality came at the mouth of cannon. It has been maintained by a gunboat patrol. Marines have never been wanting to support it. It is regarded by the new nationalists of China as the most conspicuous instance of the invasion of Chinese sovereignty on the part of an imperialistic west. Its beneficiaries are regarded, even by conservative Chinese, as standing in the position of demigods. That was the precise term used by the spokesman of China in discussing this issue before the recent Institute of Pacific Relations. China is tired of western demigods. The fact that the missionaries seldom make use of their extraterritorial status will not free them from the stigma which abides on those to whom the status applies.

Some missionaries see this. The petition sent the American minister in Peking last summer by a small group of missionaries in north China was a landmark document. Those missionaries went beyond the rendition of extraterritoriality. They asked for freedom from the gunboat system at every point. The remarkably illuminating despatches to the New York Times, written from Shanghai by Thomas F. Millard, say that even some non-missionary foreigners in China see that extraterritoriality must be given up. It must be, that is, if there is to be any of that atmosphere of cordiality in which business is possible. If this is true of the business men in China, it must be true to a much larger degree of missionaries. The missionary body must be ready to trust itself to the same conditions of life and work which obtain for the Chinese. Either that, or it might as well quit. We believe in the insight of the missionaries. We believe they are ready to see the last of extraterritoriality.

The next move is up to the missionary societies. The governments are working, with excessive caution, toward a review of the Chinese situation. It is even possible that they may adopt a plan whereby extraterritoriality will eventually be done away. But the mission cause cannot afford to wait for the governments. The mission cause is in sight of defeat at this moment because, in the eyes of the Chinese, it is inextricably bound up with the economic imperialism of western nations. Individual missionaries can only make individual protests. It is time for the missionary organizations to make it clear to the world that the Christian cause as a whole is done with gunboats. The missionaries deserve this much support from their home base. Without it, support of any other kind will be useless.

Long before the governments feel their way toward action, the mission boards should send instructions to their missionaries cutting them loose from the incubus of extraterritoriality. No missionary, no mission institution, should be permitted to take further advantage of a status which is unjust and which is part of a system which Christianity is set to destroy. Any missionary who is not willing to

work under such a policy should be provided with passage home. And the mission boards should announce to the world what they are doing, so that none of their workers may, even by mistake, be implicated longer with participation in this international outrage.

It will be of interest to see to what extent the mission boards understand the seriousness of the present challenge in China. By their actions during the next six months they will show whether they are ready to free their workers, or whether they are content to leave them hopelessly embarrassed by an unjust, outworn and anti-Christian system.

Thoughts After the Sermon

XVII—Bishop Hughes, on "For God's Sake"

SURELY this is real preaching! Sound, biblical, evangelical, human—and timely! Who can imagine an audience of any sort, anywhere, of plain people or highly sophisticated people, of believers or unbelievers, at the Pacific Garden mission or at the university, of orthodox or liberals, of the generation going out or the generation coming on, that would not respond deeply and reverently and with holy joy to a message of life such as this? It has lifted me up—all of me—my feelings, my thoughts, my purposes—onto a higher level, and I lay down *The Christian Century* of last week containing the sermon determined that when I am some day privileged to hear this preacher in the flesh I shall take my courage in my hand and ask him to preach this same sermon, that its great truth may be deepened in my heart by the reinforcing power of voice and face and presence which are always necessary to make a sermon complete.

I say this sermon is timely. The fact is, as I see it, this generation of ours, so disenchanted of the ancient creeds, and so passionate in pursuit of ideals that concern this world only, is no more satisfied with the values it finds in its non-theological religion than in the harsh and wooden theological arguments against which it has recoiled. Our social idealists have gone long enough on their earnest way of human service to become aware of a poignant thirst, a sharp craving, for a living God, from whose fatherly comradeship they may derive strength and healing and courage and clear vision and exhaustless patience in the task of building here and now a kingdom of justice and brotherhood.

I stand with those old-fashioned people who believe that the great theme of preaching is God, just as the great reality of religion is God. You can have a religion without God—for a time. It may, while it lasts, be a genuinely passionate religion. But it soon wears out. Its sources of ardor and power eventually dry up. The actual world deals harshly with all these petty, pluralistic religions. They are, indeed, utterly at the mercy of the natural and of the secular order. They lack root and anchor. The life that is in them is soon exhausted, and the hearts of their devotees turn wistfully away, yearning for a living, human God, sufficient by his transcendence of this world order to stay those who faint and heal those who have been hurt in the crush of life's contradictory and hostile

forces. The human soul must have not only ground, but sky. And this business of preaching—what is it but the unrolling of a sky above the heads of us all while we work at our tasks day by day.

More even than against fundamentalism itself, I protest against the neglect of theology by many preachers of the social gospel. The social gospel without God is no gospel at all. I have long since reached the place where I say that a gospel that does not include society is no gospel at all. The facts go all against it. It does not really work; it only seems to work. Its values are as likely to be delusions as realities. But with equal conviction I am sure that a social program without a theological undergirding is fatuous. It has no affinity for the historic thing that goes by the name of Christianity. Certainly it has no business using the name of Christ. The kingdom he projected was not merely a social order, it was a kingdom of *God*. It had justice and love and brotherhood within, but it had sky overhead.

I have had many opportunities to watch the reactions of audiences of social-minded folk—I mean trained and consecrated social workers—to the various kinds of preaching provided on occasions when they foregathered for conference. The theological sermon of the dogmatic, creedal sort has always left them cold and unmoved, save for a certain resentment at the waste of time involved in listening to it. The sermon that "gets down to cases"—social cases—and adds new knowledge or fresh insight to the common social problem, always brings a response of approval and satisfaction; but it is the kind of satisfaction that one sees on the faces of a class of students after a helpful professional lecture. Occasionally, but, alas, all too rarely, I have heard a sermon which made an earnest attempt to interpret God and his no less than personal relationship to the enterprise of building here a social order of justice and brotherhood. The response has invariably been almost pathetic in its eagerness, its signs of revived hope, of quickened aspiration and reverence. There are always cynical, flippant, superficial, recently "emancipated" people in such an audience. But upon them I have seen settle a religious awe under the preaching of a sermon which in congenial intellectual categories traced the roots of the social enterprise back to the very will and heart of God. Such a sermon always becomes the theme of conversation afterward. It is discussed, it is criticized in many of its details, but the essential faith and insight that it brings is like water to parched lips, and the thirsty hearers tarry long at the fountain to taste and test its living truth.

I have chosen to illustrate my point by referring to an audience of social workers because it may be assumed that in such a company the compensations for the lack of theological convictions would be at the maximum. But if such an audience betrays its yearning for a theological interpretation of life, how much more unmistakable is this disclosure in, say, an audience of college students, or an audience of laboring folk, or any congregation drawn from the rank and file of our city and country population? What our generation wants to know more than any other thing is whether there is a God who, in Bishop Hughes' arrest-

ing words, "draws nigh to us when we draw nigh to him. . . . Going to him for our own sakes we find that he comes to us for his own sake."

Bishop Hughes did not stress the social significance of this deep evangelical insight into the nature of reality. He seemed to use it as a ground of personal evangelism. Here his application was as passionate and vital as it was undogmatic. He could preach another sermon—and perhaps he did, on the very next Sunday—using the same insight into the nature of God as the ground of social regeneration. I am sure he would agree with me that it is only in such a conception of God as a sharer in all our human experience, possessing a moral nature alive with all the sensitive qualities that dignify our humanity at its highest and truest, that both the social and the individual gospel of redemptive grace can be brought into harmony and unity. This cannot be done by reviving an old evangelistic method, or by trying to galvanize into life the dry and hard dogmas of ancient creeds; but if one goes bravely back of the creeds and the institutionalism of historic Christianity to the very mind of Christ and the dominant themes of the New Testament, one will find there a congeniality of thought and spirit that will amaze the soul.

Religion is passing from one system of apologetic to another. The other has not yet formulated itself. Meanwhile we flounder in confusion. Our philosophy has given us an open and inconclusive universe, with infinite contingencies and hazards. Our psychology long since gave up the soul; later it lost its mind; and now, under the behavioristic spell, it is losing consciousness. A mechanistic picture of life fills the minds of our sophisticated generation. Depression, confusion, cynicism are widespread. Happy he who, amid this chaos and revolution of man's spiritual outlook, keeps the faith! He may not know how to express his faith. He may not be able to declare it in dogmatic exactitude, but he is sure that behind the disparate facts and events of our secular order, and underneath our changing human experiences and hopes there is a Reality answering to Bishop Hughes' biblical picture of a God who walks beside us, shares all our goings, grieves with us in our shame, turns our indirections toward his own high goal, builds with us by his unseen hands the city worthy of his name and habitation, and for his own sake blots out our sins!

THE LISTENER.

The Monument of Lysikrates

A Parable of Safed the Sage

WE JOURNIED unto the land of the Grecians, and sojourned in the city of Athens. And it was many years since I had been there, but I felt at home.

And we came unto a small circular building that stood where the ways met, and I said unto Keturah, This is the choragic monument of Lysikrates.

And Keturah said, I never heard of him.

And I said, Neither did any one else, save as men speak his name when they behold this monument.

And Keturah said, It is little to a man's credit to have a Monument by which he is to be remembered if there be nothing but his name to remember.

And I said, Thou art a wise woman, and I agree with thee as usual.

And she said, Tell me what is a choragic monument?

And I said, When a man excelled in poetry or song, or became a winner in the games, they give him a prize, which in itself was a thing of not much worth, and was commonly a small Tripod, about like the black walnut card-receiver in thy mother's front hall, save that this was of bronze, and possibly a trifle more Artistic. And each of the winners of those Tripods said within himself, I will erect this Tripod on a Monument fronting on Main Street in order that all the Athenians and all visitors in Athens as long as the world shall stand shall know that I was a Winner. And all the Street was once lined with such like monuments all the way from the base of the Acropolis to the Hotel Grande Bretagne, if that or the butter they serve in it were there in that day. But of all those Monuments erected by men who won the Marathon or recited the Prize Poem, or wrote the Best Seller, or delivered the best oration on the League of Nations or the Dawes Plan, this one only remaineth.

And Keturah said, It is fortunate for Lysikrates that it was his monument that happened to stand. And yet I think I should not care for a monument of that sort.

And I said, It serveth a very useful purpose. In the first place, it is the oldest existing building of the Corinthian order. And in the next place it sheweth that he who setteth out to win fame, and appeareth to win it, hath less than one per cent. of a chance that his monument will mean anything to posterity concerning himself.

And Keturah said, It is a very attractive little building. Let us enjoy it for its own sake, and forget Lysikrates.

And I said, The world hath already forgotten him, and we will do likewise.

Mortification

THE word I have obeyed,
Lord Jesus; in my mind
Let solace overflow!
Twice wounded and afraid,
By my own deed made blind,
Into the dark I go.

I have plucked out the eye
That would have looked on sin,
The hand that would offend
I have cut off; I die
Unto myself to win
The peace that has no end.

Lord Jesus, for my thirst
Fill me a cup of peace
Now at the end of day.
My heart is like to burst
With longing for release
From prayers I dare not pray.

MARGUERITE WILKINSON.

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Germany, Today

By Sherwood Eddy

AT THE CLOSE of our week in Berlin I have just come from a meeting with President von Hindenburg and taken the last drive past the old landmarks of Berlin. I went from the empty palace of the kaiser and the crown prince, past the statue of Frederick the Great, the builder of modern Prussia, past the war museum with its monuments of Prussian militarism, up through the Brandenburg gate, past the statue of Bismarck, the reichstag and the monument of victory of 1871, then down the long row of statues that marked the glory of the Hohenzollerns for a thousand years. Through it all I felt I was passing the monuments of a by-gone age and of an epoch that was gone forever.

Turning from these proud monuments of an imperialistic, military past, I drove back past the emblems of the new German republic. Here is the residence of von Hindenburg, president of a German republic, whom we have just seen, and who, strangely enough, is the chief force for peace and the stability of the republican regime. We passed the home of Bismarck, now occupied by Chancellor Luther, whom we have twice met this week and who, as a practical man of affairs, is guiding Germany toward industrial and political recovery. Here the chief justice of the supreme court, Dr. Simons, addressed us, with his frank recognition of the military blunder and moral wrong of Germany's invasion of Belgium and his constructive program of peace and internationalism for Germany. Here is the reichstag where we have this week seen Germany slowly working out her salvation in a new political democracy built on the ruins of imperialism and militarism.

As we have met her leaders in political, industrial and religious life, from the president down to the humblest labor leader, representatives of capital and labor, men of all parties from the nationalist right to the communist left, certain outstanding impressions emerge of the present situation in Germany.

AGAIN BECOMING PIVOTAL

Germany is recovering its place economically and politically as the pivotal center of Europe. On the last day of July we saw the headline, "The Ruhr is evacuated." It is typical of the new day of hope and of the slow but steady recovery of a defeated nation. We no longer found people starving as two years ago. Everywhere there is a recovery and a new hope. The population of sixty-two million which had been reduced to fifty-six million has quickly recovered and made good the loss of six million in the last five years. The Dawes plan, voluntarily accepted as the basis of the economic recovery of Europe, has restored confidence and furnished a foundation for permanent stability. Currency has been stabilized, the budget is being balanced. Germany is paying her reparations under the Dawes plan. Parker Gilbert, the brilliant young American financier suggested by President Coolidge, is ably acting as agent-general, and with enormous power wisely used is preventing on the one hand the crushing of Germany by her enemies, while on the other he is overseeing her

faithful fulfillment of her undertakings and reparations according to the Dawes plan.

The new republic has withstood the shock and strain of its first six years. It has seen the Kapp putsch overthrown by the solid will of twelve million workers, and Germany's great leader of the old regime, von Hindenburg, accept office to give stability and insure peace.

STILL IMPOVERISHED

But Germany is still part of an impoverished Europe, and it will be the sweatshop of labor for years to come by the very terms of the Versailles treaty and the Dawes report as well as by virtue of the economic situation of Europe and the world. We cannot forget her deep losses. She lost the war and \$37,000,000,000, or about half her wealth, at one stroke. One-third of the middle class is left in poverty. Germany has lost more than a tenth of her area and population, one quarter of her coal, three-quarters of her iron, nine-tenths of her merchant marine, all of her colonies, in addition to half of her wealth. The burden of reparations falls inevitably on the back of sweated labor. Real wages are forty per cent below pre-war standards. The average wage of the great masses in unskilled labor is little more than one dollar a day while skilled workers have been reduced almost to the same level. Ten million are struggling to live on less than two hundred and fifty dollars a year. The average wage for skilled labor is \$11.25 a week and for unskilled, \$8, which is one-third the average skilled labor is receiving in Massachusetts; but from this slender wage large deductions must be made for taxes, social insurance, etc., while the cost of living is thirty-five per cent higher. Germany's exports are only approximately half those of before the war, and the cost of production, despite the cheap wage, is high. Her student body has fallen off from 123,000 to 90,000. In the homes of the poor, we found often bitter poverty, and the bent back of labor will bear the burden of this poverty for years to come. There will be no economic solution for the world found without the recovery of Germany and of Russia.

PEACE HONESTLY DESIRED

Germany is slowly learning the lessons of the war and now honestly and earnestly desires peace as her only salvation. Germany is disarmed. Of this we found abundant evidence from neutral sources. When Ludendorf, her most brilliant general, started his beer-hall revolution he could produce only a single machine-gun. The meticulous demands of the allies for Germany's little army of 100,000 stand out in glaring contrast to the vast armament and billions of expenditure on land, sea, and in the air, on the part of the victorious allies. Germany has proposed the pact in good faith as a guarantee of peace. She offers to accept her present western boundaries and the permanent loss of Alsace-Lorraine. She is willing to arbitrate in the future concerning her eastern frontiers and not to go to

war to redress her wrongs there. She is prepared to join the league of nations and in good faith to seek peace and cooperation with all the world.

INTERVIEWING HINDENBURG

Five of our party were received in an interview with President von Hindenburg. Instead of the stern-visaged military commander whom we had expected, we found a kind old man of seventy-eight and a face seamed with sorrow and tender with sympathy. The recent loss of his wife and the loss of earthly hopes and friends have softened him. He is a man of honor, regarded in Germany with the affection of the nation very much as Robert E. Lee was after the defeat of the south. The old man rose from his desk as we entered and shook hands cordially, sitting with us during the interview. He said, "I welcome the idea of your party in coming to Europe to try to understand the present situation and to endeavor to find the truth. I wish to state that so far as we are concerned, Germany earnestly desires peace and mutual understanding." This was the burden of the entire interview. Peace was the central word. He then added a sentence which might be misunderstood by those who do not understand the psychology of the new Germany nor the conviction of ninety-nine per cent of her soldiers as they marched out at the call of the fatherland, believing that they were fighting a defensive war and that the Russian army was already mobilized on the eastern frontier. Von Hindenburg added, "Germany did not want the war and it is very important that the question of war guilt should be determined for the peace of the world."

The keynote of the whole interview was peace, but his touching upon the question of war guilt is true to the psychology of Germany today. They demand that the world face this question apart from the passion of war propaganda and hate. Von Hindenburg probably represents the chief force for peace in Germany today. The leader of the old regime, both in victory and defeat, he has loyally accepted the leadership of the new republic and is throwing his whole weight to support its stability and permanence. He has risen above the lines of party and is striving to be the president of a whole united German people. He found in the presidential residence the old suite of Ebert and the workers' regime. Instead of dismissing them he said, "They have done their duty—let them remain." He is as much the president of the twelve million workers and their motto, "No more war!" as he is of the nationalist party of the right. He is too great a soldier ever to permit any flash in the pan or military uprising, which would mean the swift occupation of Berlin and the loss of further territory. In his remaining years he will give himself with the great bulk of the German people to the work of patient reconstruction.

This impression of Germany's stand for peace was deepened as we interviewed Dr. Simons, chief justice of the supreme court, leaders among the employers and from the ranks of labor and the great mass of the German people. Germany stands for peaceful recovery today.

Germany will not present a very strong

Germany is in process of a vast silent evolution. Politically she is learning the lesson of national democracy and self-government. She has abandoned her old imperialism

and is entering a new era of internationalism. We found a new reichstag, strikingly different from the old. The seat of the kaiser and of Bismarck was vacant. The strutting officers were gone. There was practically no army or navy, only a little police force of 100,000 men. There on the right as he votes is the aged Tirpitz, with but his one vote, and the young grandson of Bismarck. There are the junkers about them, but they bear the marks of defeat. They failed Germany in her hour of need. They lost the war, they supplied no political leadership, they faced the revolution with impotence, their power is broken. There, opposite on the left, is the solid block of the communists, legally elected, and there on the tribune is one of them fiercely attacking the nationalist policy of taxation. There is the yet larger block of socialists and laboring men, commanding one-third of the seats and being the largest single party represented in the reichstag. There in the middle are the democratic liberals, the industrialists and the Catholic center; and on the right the nationalist party, deep in difficulties, commanding only a third of the votes.

The republic gives promise of permanence. Defeated on the plane of militarism, nationalism and imperialism, Germany is driven as her only way of escape to seek a new internationalism, to knock at the door of the world court and of the league of nations and to offer a security pact as the only hope of a new order for Germany and the world, the only escape from chaos. Again and again we have heard proposed the plan for a pan-Europe with its twenty-six states united as a loyal part of a league of nations. Their leaders have sounded the note, "Not independence, but interdependence, is the lesson of the hour."

NEW ERA OF CREATION

The soul of Germany is unimpaired and her people are entering upon a new era of spiritual creation. As after the Napoleonic wars, crushed, defeated and partitioned, Germany is turning again to a time of creative spiritual activity. As we entered her great art gallery we saw the statues that spoke from her great past. Perhaps only Greece, Rome, and the Anglo-Saxon civilization in Westminster abbey, could furnish such a galaxy of genius. From Charlemagne to Frederick the Great and Bismarck; from her great scientists and inventors, from Gutenberg and Copernicus to Keppler, there came the sense of administrative and scientific power. There strode Luther, Goethe and Schiller in the realm of the spirit; Kant, Hegel and Fichte, her great philosophers; Bach and Beethoven, Mozart and Mendelssohn, Wagner, and the host of her great men of the past. Our whole impression is that Germany's greatest days are yet before her and that she will again produce men of great spiritual, creative genius.

Her characteristics were never more marked—the passion for law and order, the capacity for theoretical and patient investigation, the scientific spirit, philosophic insight, esthetic appreciation and creation, disciplined moral character, the capacity for organization. All these, coupled with her indomitable spirit, mark her out for a future greater than her past. There is still a psychological blindness, the lack of quick intuitive common sense and the ability to understand other nations; for every people has its faults and limitations. But let there be no mistake—Germany has

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not lost her soul, as we were so fond of saying in our recent war propaganda. Her youth movement, which originated here and spread across the world, represents a healthy revolt against the old social order of militarism, imperialism and exaggerated materialism. Vast masses of youth are turning their faces toward a new day—the movement in the end will be found to be not destructive but constructive, not materialistic but idealistic, not pessimistic but full of hope. Germany is entering upon a new day.

MUST FIND WAY TO PEACE

The burning social issue for Germany and the world is to find a moral equivalent for war and to establish ways of peace in international understanding, in legal processes and precedents and in organization. We have a short decade left in which to build world peace. Within a decade Germany will have recovered; Europe and the world will have recovered. In that day there will be a demand for the settlement of questions left unsettled or unjustly settled in the passion of the war and in the pride of the victorious nations. All about the world there are vast forces that may be organized for war unless justice is done and peace is established. Japan, China, Russia, Germany, Austria, Hungary, Bulgaria, Turkey—to mention no more; vast combinations are possible. Are we to drift blindly in a fool's paradise, or are we here and now deliberately to construct ways of peace? There are unsettled boundaries, open issues, millions of men among disaffected minorities, across Europe. A score of Alsace-Lorraines take the place of the occasion of the last war. Here is Germany that placed thirteen million disciplined men in the last war, with her vast power for industrial development, already recovering her full strength of population. Is this mighty power of Germany to be continued constructively in the path of peace or are we to drive her desperate into the path of war?

Germany insists that the whole world shall face impartially and dispassionately the question of war guilt and shall examine once again the underlying causes of the great conflict. She was forced under a hunger blockade that had already slain 763,000 women and children, mercilessly continued after the war was over, to sign the treaty of Versailles, with its boundless injustices, and to state the simple falsehood of her "sole guilt." We have heard her Christian ministers and laymen this week state her case. No one of them for a moment pretends that Germany should not bear her full measure of guilt, but they point to the age-long strife between Germany and France and the bone of contention of Alsace-Lorraine, whose recovery France demanded. There was the clash between pan-Germanism and pan-Slavism, and Russia's restless march to Constantinople and the open sea, which crossed the track of Germany's expansion in the Berlin-to-Bagdad railway. There was the growing economic competition between Britain and Germany in a world of industrial strife. Then came Austria's guilty ultimatum to Serbia.

Neutral American writers like Professor Barnes place heavy guilt upon Austria for her ultimatum, upon Russia for her headlong mobilization against both Austria and Germany, upon Poincaré for backing Russia, as well as upon Germany. For a century to come, Germany will learn the bitter lesson of the war, but a new and constructive

Germany will emerge at last out of the defeat of the past.

Religiously, although the church reorganized, separated from the state and theologically orthodox, it is desperately lacking both in social vision and spiritual dynamic. We stood this week in Wittenburg in the home of Martin Luther. There was his seat by the window, here his table, his chair, his pulpit, his church in which he preached. There were the doors of the castle church where he nailed his ninety-five theses in 1517, which launched the great reformation of freedom that set all northern Europe free in heart and mind from the mediaeval thrall of the past. Yet even Luther turned his back upon the peasants and permitted them to be mercilessly shot down as he lined up with the powers of the state against the unfranchised masses of the people. From that day to this, the Lutheran church has been largely blind to the social application of the gospel. It has become a middle-class church—the vast masses in labor have drawn apart, unsought and unshepherded, like a vast body without a soul, while the church stands separated as a soul with no body of social expression.

PROTESTANTISM'S WEAKNESS

The Catholic church has done far more for labor and has applied its social gospel. The minister of labor of the present government is a godly Roman Catholic priest who has given his own life to the service of the people. Although the Protestant churches are united in a great federation, numbering 38,000,000, with legislative power greater than our own American Federal Council of churches, although they have passed far beyond the pathetic division between fundamentalist and modernist that is separating American Christianity, they have nevertheless been blind to the social gospel.

I found the Dayton trial concerning evolution filling the newspapers of Great Britain where it was taken as a joke. In Germany, however, it is no joke. It is flung in the faces of almost every Protestant pastor in Germany: "This is Christianity, this ignorant rejection of science, this obscurantist mediaevalism." And America has greatly added to Germany's heavy religious burden by the Dayton trial.

We found the masses of labor, but not the church, standing boldly for "no more war;" the church in Germany has taken no stand against it. Labor stands solidly for the republic, but not the Protestant church. The church in Germany was blind to the needs of labor and lost the masses. The church in czarist Russia made the same fatal mistake and gave occasion to the rise of the present atheistic soviet system. God grant that the church in America, the greatest and most powerful capitalist country in the world, may not drift blindly without social vision or prophetic voice or spiritual dynamic and make the same fatal mistake!

Finally, America's responsibility in the present world situation is borne in upon us. All Europe seems almost like one vast sweatshop. Millions in Germany are toiling for a bare pittance of a dollar a day and will toil for decades to come to pay off reparations and indemnities, to be poured into the coffers of rich America. We are becoming the great creditor nation. Is Europe to come into economic servitude to America? Is America to become the great power of economic imperialism, the creditor nation with

the world in its debt? Are we to stand aloof from the world in its sweated toil or recognize our enormous responsibility for moral leadership and for the recovery of the world? Possessing already one-third of the world's

wealth and half its gold supply, have we come into the world to be the Dives, with the beggared world at our gate, or to share in the moral leadership of the world of need, coming not to be ministered unto but to minister?

The Devil Tempts the Preacher

By John A. McAfee

YESTERDAY the devil tormented me for eight hours. Though I thought I had put the rascal to route—he or it, I never was sure which is the devil's sex—is at me again this morning. Possibly if, like Luther of old, I throw a bottle of ink at him he will stay still.

It all came about over the selection of a theme upon which I should preach to my people when next I face them. Yesterday I slipped away for a few days of study and rest. No sooner had my last parishioner left the train and I settled myself comfortably in my seat than there came the question, "Well, and what are you going to preach about a week from Sunday?" Let it be said to my credit that I do not work from hand to mouth, or from paper to people, sermonically speaking, but it just happened that I had not selected the theme for my next sermon.

No sooner had the question been put than the answer seemed at hand. By one of those tricks, which the psychologist can explain to his own entire satisfaction and to the satisfaction of no one else, a picture popped into my mind. It was one I had seen the day before. I was waiting in front of the church to catch a street car—like many others I am permitted to use the family Ford only at such times as friend wife does not desire its use, one of which times this was not—to attend a meeting of the city board of religious education. A car came by marked "Special." It proved to be loaded with lads from the near-by college. They were on their way, chaperoned by army officers, to the drill field.

A MILITARIZED COMMUNITY

The war department had taken town and college by storm. Our papers vied with each other in magnifying the immeasurable benefits to be derived from a few hours' military training. Of course any one with a particle of physical sense knows that a few good games of leap-frog would be physically far more efficacious; any one with a modicum of military sense knows that in the few hours of the camp no "rookey," it matters not how adept or clever he might be, could do more than learn to distinguish "Attention" from "Tattoo," or to execute "About Face" without endangering the bodies of his buddies. That it did not have the slightest similitude to sense did not stop the stuff our papers served. With a slight disgust and with a mental yawn I had passed over these press reports, and only languidly had I noticed the officers' tents disfiguring the landscape in our park.

I knew full well why the officers in charge were so well pleased, as our papers assured us they were. It was not with the physical prowess of the boys or with the military knowledge obtained. The department had turned a mighty

neat trick of propaganda. I know that the great god Mars chuckled as he beheld. I knew, too, that the college authorities, men one might well think would know better, had taken the bait of the war department, hook, line, and tackle. The boys on their part had grabbed at the opportunity. The fraternities had competed with each other to furnish the largest contingent and the sororities had cheered them on. I knew all this and I loathed it. Yet, I had not raised my voice in protest, and no one else has to my knowledge.

A BOY FROM THE PARISH

As the car passed, one of my boys, a fine manly fellow who would bring delight to the heart of any father or mother, spied me, his minister. Bob drew himself awkwardly to attention and executed a movement that I knew he meant to be a salute. There was the light of conquest in his eye and a pride manifest even in his awkwardness. I knew the feeling he had. It had been mine the first day I rode in the colonel's staff. Suddenly my soul went sick. My heart sank. My face flushed. I saw red. So damnably idiotic, so devilish, so un-American, so unchristian was the whole thing!

This picture and the sickening sense of revulsion came back to me as I sought for a sermon. Here, I said, is my theme! I will hit this thing and I will hit it hard. While my baby fists can strike no fatal blow, they may discomfit the war gods a bit.

Just then the devil started his work. Here are some of his arguments, the devil's own arguments, against the preaching of peace.

"THINK OF YOUR WORK"

1. "Boy, lay off that peace stuff! Think of your work!" Long since have I learned that it is not beneath the devil to use slang to influence my vulgar mind. Here was a thing I must consider, my work. We had just come through a good Easter season and a fine financial campaign. Last Sunday we laid the cornerstone of our new plant. Never was there a better spirit among my people than right now. With enthusiasm and with faith they have attempted the impossible, and they are accomplishing it. United effort will be needed to carry through the project.

Many of my people, yes, most of them, disagree radically, and some of them violently, with me in my views of peace and war. The minute I broach the subject their defense mechanisms begin to function. They had called me to be their minister. What right had I to bring up matters that are divisive? There are so many matters upon which we do agree. Why not stick to them? That sermon I preached last Sunday; that was all right. I had tried to

point out that a Christian home is one of the finest memorials we can raise to mother. Far better for my work would it be if I were to leave the subject of peace lie.

2. "You've said your say! Let the matter rest!" Again the devil came at me. True, I have said a great deal, some of my people feel a great deal too much. Persistently have I preached peace; openly and publicly I opposed Defense day; time and again by pen and voice I have done what I could to stem the rising tide of militarism that is slowly but surely engulfing our land. Not once or twice but many times have I preached the gospel of peace since I laid off my uniform. Perhaps I have done my duty!

MISUNDERSTANDING

3. "It'll do no good. You'll but be misunderstood!" The tone of triumph was in the devil's voice. I cannot see that I have done one bit of good. We are 100 per centers to the man. No, we are 115 per cent Americans. The extra ten per cent comes from living in the best state in the union and the extra five for living in the best city in the best state. We are thoroughly satisfied with ourselves and with all things that are. We will have no part with red or yellow. We live in the very middle of main street, taking joyfully the dust from both sides.

The boy in the car who has sat under my preaching for over six years thought I would be proud that he was learning to fight. One of the mothers in Israel had suggested that our service flag be placed in the cornerstone of our new edifice, while my prayer is that when the documents placed in that stone are brought to light no Christian church will be particularly proud of the fact that its sons have been under arms. Surely I had done no good! One might as well try to stop the flow of Niagara with one oar. To preach peace is a futile and fatuous undertaking. It is but to whistle up the wind.

4. "They're all out of step but Jim!" There was a searching sneer in this attack. Who am I that I should set myself up against the better and more mature judgment of them who are wiser and perhaps far better Christians than I am? Surely wisdom was not born into the world with me nor will it die with me. It is but arrogant egotism to insist upon a minority report. I take myself too seriously. What I need to do is to go out behind the barn and there peer into a mirror and then burst forth into hilarious laughter and derision at what I see. Doubtless everyone else is wrong and I am right! I boast of being a good democrat, too. Just possibly I may be wrong. (To tell the solemn truth I was wrong about a matter once, but no one except me ever discovered it.)

"NO SOLUTION"

5. "You have no solution!" Here was a dirty jolt. I have no solution. I am not a thorough-going pacifist, even in the piping days of peace—and I am praying that I shall be the same kind of man in war that I am in peace. I am not ready to say with some, whose integrity and grit I greatly admire, that under no circumstances will I ever again bear arms. I do not know the way clear through. I am trying to find out the way. What business, then, have I to try to lead other people? It will but be a case of the blind leading the blind. I despise a negative gospel.

I will have no part with the antis. They are not of my stripe. Until I know the way clear through had I not better desist from stamping as unchristian the way of others, and had I not better refrain from trying to lead?

TAKING ADVANTAGE

6. "It's a cowardly advantage you take of the people in the pews!" What right have I to take positions with which I know full well most of my people disagree? What right have I to use my pulpit to give expression to my views and to trample on the intellectual, theological, political, and national toes of those who are helpless before me with no opportunity to strike back? Barricaded behind the sacred desk as an entrenchment and with the acousticon as a periscope, I am safe. I recall a feeling of sympathy and respect for an elder in this presbytery who told me that he had quit going to church because his minister insisted on lambasting every one who did not look for the Lord's return on the morrow. He went ahead to say that no one but a coward would take such advantage of his people. Of course I would never abuse my people. But what about my preaching of peace? What right have I?

"Enough! Enough!" I cried. "It is not my business to build buildings. It is not my purpose to please my people, either by pampering their prejudices or pandering to their principles. It is not for me to gauge results. My people called me to help them see life through the eyes of Jesus Christ. This I shall try to do without fear or favor, so help me God!"

The devil paused and the picture of Bob came up again. I did not blame the boy. I rejoiced in the spirit which flushed his face. So well I knew just how he felt. He was just a lad, held tight by public opinion, to whom there was being administered a deadly drug. His country, his community, his college, his friends, and his family were helping to drug him. Strong indeed is the young man who can today live in America in the military miasma our war department is making without being infected. Nor do I blame the war department. Our officers are not hired henchmen of hell, trying by fair means and foul to corrupt our youth. You and I give them their warrant. We bid them carry on and should not complain that they do. We have come to believe that colossal communal conceit is patriotism. More, we do not know the futility of force, and we seem unable to learn it. More, we look for safety in the might of arms. And we call ourselves Christians! Most of us seem not even to know that there is a more excellent way.

Talleyrand was quite right. A nation can do anything with bayonets except sit on them. America will not long sit on hers. Bob is playing at the thing now. The doses of militarism given now do no great damage. Some day—God save the mark!—some day he will not play at it.

NEXT SUNDAY'S SERMON

It may be that the devil had all the best of the argument. He is a fiendish fellow to argue with. There is one thing that outweighs all else. It seems to me, rightly or not I do not know, but it seems to me that God is saying to me and would say through me to the people I love that the rise of militarism in America is all wrong, that if we sow the

wind of military preparation surely we shall reap the whirlwind of military action. This I am going to preach, not in dogmatism but in the firmness of conviction born of

prayer and thought, not in bitterness but in all love. Woe is me if I preach not the gospel of peace! Yes, and I am going to preach it next Sunday.

The Book World

British Preachers

A HIGH LEVEL of homiletical excellence is illustrated by the twenty-one sermons in *BRITISH PREACHERS*, 1925, edited by Sir James Marchant (Revell, \$1.75). They are short sermons. None of them would require more than twenty minutes for delivery in the form in which they are here presented and probably most of them could be read in fifteen. But they are nearly all great sermons—great themes treated on a large scale, no mere sermonettes. It is wonderful how large a sermon can be put into fifteen minutes if the superfluous verbiage is squeezed out. It is true, as Lyman Abbott once remarked when he paused in the middle of an hour-and-a-half sermon to let any leave who wished—and nobody went, "What people object to is not long sermons but elongated sermons," and most thirty-five minute sermons are elongated.

Compared with the volume of Scottish sermons recently reviewed on this page, these are less theological and more practical. Compared with a similar group of representative American sermons, these would probably be more theological, at least more textual, and less practical, or at any rate less specific in their practicality.

The great English preachers are all here. Naturally one turns first to read the vigorous words of Dean Inge on "Warfare," and to Principal Jacks whose discourse on "Contacts with the Unseen" opens the volume. But here are also R. J. Campbell, John Hutton, F. B. Meyer, John Kelman, Maude Royden, and a host of other pulpit celebrities. While I have described the sermons as less theological than the Scottish sermons, they are mostly of the strongly evangelical rather than the cultural and humanistic type. R. J. Campbell insists that the experience of religion only incidentally leads to improved social ethics; essentially it "belongs to the transcendental order, to heaven rather than to earth." And Jacks says that the true meaning of man's life "lies in a city not of earth but of heaven." Anglican and Unitarian alike, and the other non-conformists as well, seem strongly insistent upon a type of supernaturalism which has its ground of reality and its chief field of operation outside of the earthly life of man. A similar collection of American sermons, including some by liberal preachers, would perhaps afford more comfort to those who do not build their faith on this sort of supernaturalism.

More and Farther Places

CLARA E. LAUGHLIN'S *So You're Going to Italy* (Houghton, Mifflin, \$3.00) is a book that is both practical for the traveler and delightful for anybody. It gives as much history as most will be likely to remember, enough description to direct the visitor and stir the imagination of the stay-at-home, and enough art to whet the appetite for more. The publishers say that it is "better than a guide-book." The two things are not comparable. You can no more say which is better than you can say whether it is worse for a traveller to lose his ticket or his baggage. This book treats only of Rome, Naples, Florence, Venice, and a few of the other much visited places.

The court of Milan in the fifteenth century lives again in the vivid pages of Robert de la Sizeranne's *BEATRICE D'ESTE AND HER COURT* (Brentano's, \$3.50). One does not know Italy without knowing the Renaissance, and one does not know the Renaissance without knowing its women, among the most brilliant and beau-

tiful of whom was the subject of this treatise. She lived more than most people before she died at the age of twenty-one, and she not only witnessed but helped to make some of the most interesting history of her stirring age. Of course, she was outshone by her remarkable sister, Isabella d'Este, Duchess of Mantua, the heroine of Castiglione's "Courtier," but in her own right she is well worthy of this excellent study.

One who is going to spend much time in Rome may well take along *THE CHURCHES OF ROME*, by Roger Thynne (Dutton, \$2.00). It is quite frankly a guide-book, compact, meaty, informative, non-rhetorical, but the author does not hesitate to voice his own judgments, which are mostly pretty sound ones.

Harrison 2141. Is this Thomas Cook & Son? Please reserve accommodations for me on the first boat for Sicily. I have been reading Arthur Stanley Riggs' *VISTAS IN SICILY* (McBride, \$2.50) and must go at once. I intended to go back as soon as possible anyway, but this clinches it. It is a delectable book. He wrote it in 1912 and this is a revised edition. It should have been revised more thoroughly, with automobiles substituted for carriages in a few places and later word about the street-cleaning in Palermo, for some of the side streets have apparently not been cleaned since 1912 and their condition does not correspond to his flattering description. But these are small details. Don't read this book unless you have a couple of months of leisure ahead of you and the price of a ticket.

At this point I may mention Giovanni Verga's *LITTLE NOVELS OF SICILY* (Selzer, \$2.00), admirably translated by D. H. Lawrence, who also translated his "Maestro Don Gesualdo" a year ago. These are not novels, some of them scarcely even stories, but sketches written years ago by this greatest of modern Italian novelists, always excepting Manzoni. The title sets one to thinking of Maurice Hewlett's "Little Novels of Italy." The difference is that between a foreigner, well informed and sensitive to charm and romance, and a native who gets into the very minds and souls of his people. Lawrence succeeds remarkably well in the difficult task of suggesting in English the flavor of the Sicilian dialect, but why in the name of ich-werde-gehabt-haben does he need to say, "They put him a lay-brother's long frock on"?

Still digressing into the field of fiction, I note an English version of *TRISTAN*, by one of the greatest living Spanish novelists, Armando Palacio Valdes (Four Seas). In the Spanish edition, the sub-title is "Pessimism"—for Tristan was a pessimistic poet. But neither he nor his bilious philosophy is central in the story. It might better be called "Reynoso and Forgiveness," and Reynoso is a rarely noble character. It is far too beautiful and artistic a work to be considered as a sermon, but it shows how one man, defeated in his own hopes, made his brilliant powers fruitless by egotism and suspicion, and how another by a spirit of forgiveness redeemed a situation generally considered beyond redemption. Students of continental literature will be interested in Ernest Boyd's *STUDIES FROM TEN LITERATURES* (Scribner's, \$3.00), which gives keen criticisms, based on ample erudition, dealing with about thirty modern authors of eight European countries and with certain French Canadians and French-writing Americans. The author puts Papini where he belongs—that is, low in the scale—and calls Verga the most famous and the least read novelist in Italy; but that applies only to his later and more important work, for his earlier popular stories had an enormous news-stand circulation. He presents the curious spectacle of an author who gained an immense following for his poorer stuff, and then changed his style and made a great reputation entirely

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over the heads of his former readers. I pause also to mention a new edition of W. J. Dawson's *MAKERS OF ENGLISH FICTION* (Revell, \$2.50), a treatment of the classic writers from Defoe and Richardson to Stevenson, which is still excellent twenty years after its first publication.

While Dr. A. L. Shelton's posthumous volume of *TIBETAN FOLK TALES*, published by his wife (Doran, \$2.00), is not specifically

a religious book, it will give great and wholesome delight to children, and nothing of Shelton's can be quite divorced from the idea of religion in the minds of those who knew him. These are genuine folk tales which the doctor-missionary picked up around the camp-fires in Tibet and had written out with admirable simplicity and charm.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

Opinions Differ

Editor THE CHRISTIAN CENTURY:

SIR: Will you kindly forward the enclosed note to The Listener, whose name I do not know? Unless it should seem pertinent for your correspondence column. If so, use it.

"Dear Listener:

"We bestow medals upon those who have shown marked courage as life-savers. Why then should not The Listener have a golden award for the distinguished service he is rendering in so courageously, so unflichingly giving his estimate upon certain recent sermons,—an estimate evoking the amen of thousands of readers?

"What relief and satisfaction we have found in this confirmation of our own judgment by The Listener—especially in his review of the last two sermons!

"'Gold, silver, wood, hay and stubble' these sermons were, and little more, to the average reader. Doubtless our expectancy in these cases was the measure of our disappointment.

"With inexpressible gratitude to The Listener for his fidelity and courage in telling the truth, we beg him to accept our very sincere thanks."

Dorchester, Mass.

LAURA E. HOVEY.

Editor THE CHRISTIAN CENTURY:

SIR: Your issue of August 27 caught me on vacation away up on the shores of Lake Superior, opposite the Apostle Islands.

I was much interested in "The Listener's" comments on Dr. Stone's sermon. He is a great preacher with a powerful appeal, but what a power he could be with a social message such as the late Bishop Williams laid before the so-called privileged classes of his wealthy church!

As one who sat for three years at the feet of Graham Taylor I always listen for the social application in every sermon I hear or read. I, too, was disappointed in the sermon of one of America's twenty-five foremost preachers. I am more and more convinced that the church on the boulevard is not going to save civilization in these troublesome times. It is too strongly entrenched in the life of modern Babylon and lacks the courage to condemn its evils.

Personally I would rather teach Bible in a home missionary college of northern Wisconsin with the privilege of preaching to eager youth who are earning their way through school at great sacrifice and struggle than be the pastor of a millionaires' church on the gold coast of upper Chicago.

The young folks who hunger for education and are willing to pay the price for it are the salt of the earth, the hope of humanity. I would rather preach to them than eat blueberry pie and I love both. And believe me we raise some wonderful blueberries in the Apostle Island country—big as gooseberries, blue as the skies of Italy, and sweeter than honey and the honey comb.

Ashland, Wis.

CLAUDE W. WARREN.

Editor THE CHRISTIAN CENTURY:

SIR: What is the matter with the sermon by the Rev. John Timothy Stone in The Christian Century of August 20? I fear "The Listener" has lost his bearing in the maze of science, modern so called, and in his bewilderment has lost that sense of

the gospel, which to St. Paul seemed to be outstandingly imperative, when he said, "It (the gospel) is the power of God unto salvation to every one that believeth." He laments his inability to find "a single flash of original insight." Dr. Stone elucidated a primary principle to Christianity, which is all too sadly overlooked these days. What can be more essential than a victorious, conquering life? And how else can this be attained except by the heart, the will, yielding itself to the will and purpose of God. Victory comes as the result of a successful contest of the soul. I can not feel that the "complacent, uninformed, amiable and pious rich" of Dr. Stone's parish deserve or look for any condolence. They are to be congratulated on having a man of such heroic mold and clear perception of humanity's needs in these days of so great confusion. I am all for John Timothy Stone's kind of preaching.

Bingham Lake, Minn.

B. F. SNYDER.

To "THE LISTENER":

SIR: Congratulations to you for the splendid write-up of Dr. Stone's sermon on the "Victorious Life." I, too, was disappointed in it and it does one good to know that one more sensitive to the unusual and the commonplace in sermons felt the same way. Such a review of the sermon, if called to the attention of Dr. Stone, ought, it seems to me, to serve as at least a little prick in the flesh to incite him to an even larger and bolder work. In my humble judgment I would say: may he see it and may it have some such effect.

Though you do it in a fine way, Mr. Listener, I'm glad that when occasions seem to call for words not wholly in praise you are not afraid.

Omaha, Nebr.

O. E. TURPIN.

Editor THE CHRISTIAN CENTURY:

SIR: I read John Timothy Stone's sermon, "The Victorious Life" with great interest. It seems to me that the preacher was laying his ax at the root of the tree by making the soul the world's real battle-ground. In the subjective kingdom of man is fought the real, sublime, heroic life and death struggles. This proposition is defended by high authority and by human experience. I was anxious to get The Listener's verdict.

It was not a severe shock when I read his derogatory comments. We readers of The Christian Century know now what he will say about various types of sermons before he says it. I marvel at his comments. When one of the peers of the American pulpit in well chosen florid and technical rhetoric says, "All things came out of the aboriginal fire mist! Finally, after the passing of a prodigious sum of milleniums, the static, sightless and senseless jelly-like mass on the bosom of the water acquired the power of locomotion, developed a vision and became conscious; then it developed reasoning faculties and began to exercise the freedom of choice; then ideals were formed, and ultimately there came man with a thirst for righteousness and dreams of immortality." Let one of our chosen twenty-five peers talk like that, and The Listener's heart beats with joy and he says, "I have been to church! I have seen the heavens opened!" Or let one of them send forth a volley of negations about the Bible, Christ, and the church, and again the Listener shouts, "I have been to church!" As if negations will get us anywhere!

Now on the other hand let one of the elect twenty-five pulpiteers say, "In Christ and in him alone we have once for all, that adequate Saviour, Christ crucified, the power of God!" (Truett's sermon, July 23). Or let another one say, "The strife of life is the strife of the soul. The real contest is within the heart!" Then The Listener gets sick of heart. He says, "I can not understand this! I see nothing in this sermon! A high school sheik could do as well! This is indeed a strange attitude. What does our brother Listener get out of reading the gospels and the New Testament letters? When Paul says, "I am determined to know nothing among you save Christ and him crucified," does our Listener say, "Paul, you are revealing only a high school grasp of things"! Let us beware of an over-dose of modernism!

Albia, Ia.

B. B. BAIRD.

Editor THE CHRISTIAN CENTURY:

SIR: Since there are thousands of preachers and laymen, "above the sophomoric," who are listeners to our twenty-five greatest preachers, as they speak to us through your columns, why "The Listener"? Why should these master-pieces be spoiled and these men ridiculed by the audacious impudence of a self-appointed "Listener," playing the role of interpreter for the rest of us? Interpreter indeed. One so burdened with self-importance as to be stone-blind to the fact that the success of our so-called "social gospel" is wholly determined by the possibility of the individual living "The Victorious Life," or in other words by individuals intelligently accepting "An Adequate Gospel."

"Thoughts After the Sermon" are out of place in your journal for they imply that your constituency is intellectually too sub-normal to arrive at independent estimates of the values of these sermons. "The Listener" is out of harmony with a sense of "good taste." He defeats the very purpose of the homiletic feast these giants have prepared for their fellow-craftsmen.

Therefore, why "The Listener"? Why not give us a page of brief echoes of the impressions these sermons make on some of the other "listeners"?

Graham, Texas.

CHARLES CHRISTOPHER KLINGMAN.

Editor THE CHRISTIAN CENTURY:

SIR: The sermon by John Timothy Stone on "The Victorious Life" was the very best and most helpful of any that has appeared in your great series. I regard The Listener's criticism of the sermon as harsh and without justification.

South Glens Falls, N. Y.

C. W. S. BECKER.

Editor THE CHRISTIAN CENTURY:

SIR: Really had we not better take another vote? Some of the sermons coming from "our best" are a bit flat. Perhaps we expected too much. It sounds as if some of the preachers are too intelligent to preach the gospel a la Mark Matthews and have not the nerve to present it in the fashion of the heretics. There was more food for thought in the little excerpt from Studdert-Kennedy, reported by Paul G. Macy in the August 27 issue, than in several of the sermons put together. True, some of the sermons have measured up in every way; but others—well I doubt if The Listener said all he thought in a few instances.

Springfield, Mo.

CARL B. SWIFT.

Editor THE CHRISTIAN CENTURY:

SIR: The following is a copy of a letter that I am this day mailing to George W. Truett:

"MY DEAR BROTHER: A week ago in The Christian Century (God save the mark) I read your sermon and it gripped my soul, as if the very voice of God were speaking to me. When through, I asked myself, 'What will "the thoughts after the sermon" be?' I have just finished reading those thoughts. When I had read the first few lines, I anticipated the kind of criticism that came.

"I believe I will quote to you the audible words that burst

the bounds of my lips, 'My God, My God! why do I allow such a dirty sheet to come into my house?'

"Your sermon is the only one that I have read, of the series, that contains an outstanding gospel message.

"The editor of this sheet is set for the fall of the gospel. He seems to know no other God or Christ than a social reformer. He is a modernist of the modernists. He is using the material of every sermon he gets, condemning or commanding, for the purpose of attacking traditional Christianity and carrying on modernistic propaganda. A thousand Ingersolls would do less damage to the cause of our Christ than this one man with his infidel sheet.

"The thing in your sermon he commands, that appeals to and carries with it the heart of man, is real religion, and not the thing he was looking for by his critical analysis.

"Even though so misused by the editor, I thank God that such a message reached a constituency that is under such damning influences as are the readers of that sheet. May God's blessing rest upon the message and the messenger. Respectfully yours,

"Everett, Wash.

F. E. DARK."

Editor THE CHRISTIAN CENTURY:

SIR: "A prophet hath not honor in his own country" is proved true by you in The Listener's comments on Dr. John Timothy Stone's sermon "The Victorious Life." I saw a line of box cars running over the Norfolk and Western Railroad some time ago and on these cars were the words "Something new under the sun." You are the type of man to whom this circus train advertisement would appeal.

You confess that you were disappointed with this excellent sermon. Everything seems to disappoint you except something which has the smack of liberalism, something which is a little off color and something which differs from the faith of our fathers. You are too fed up on ethics, philosophy, new thought, socialism, Darwinism and aesthetics, to appreciate a good sound Christian sermon.

What could possibly be of more practical benefit to a wealthy congregation than a sermon touching on the great vital truths of character, stewardship, worship, home? But because he didn't send you a sermon dealing with some of the modern, questionable, theological controversies, you are disappointed. I'm praying that you will be disappointed more in the future than you have been in the past.

Keysville, Va.

HERBERT S. MORGAN.

Missionaries and Chinese Courts

[See Editorial on page 1114]

Editor THE CHRISTIAN CENTURY:

SIR: In your issue of August 6 I note a letter by J. Taylor of Chengtu, China. I know him as a respected resident of that city, which is the place where I also live when I am not, as now, on missionary furlough in America. Dr. Taylor comments on the article "Missionaries at Caesar's Footstool," which appeared in The Christian Century for April 30. In it the author, Dr. Frank Rawlinson, urged among other considerations the abolition of extraterritoriality, the process by which a foreigner, as a result of treaties exacted from the Chinese, is, when accused of any crime in China, tried not by the Chinese but by his own countrymen. Dr. Taylor's point is that he considers that the local courts and jails in his own or other inland cities of China are not very good. He indicates that he thinks these courts seldom give justice, therefore a foreigner would not generally obtain justice there. "Where is the foreigner to look for justice?" he asks.

As a fellow-resident of his city I should like to give my reply to his question. In so doing I know that I speak also for a goodly number in Chengtu and in other inland points of China who will be glad to have me say this early word for them. In the first place, I am not at all prepared to agree that the courts and jails are as unsatisfactory as Dr. Taylor thinks they are.

But admitting that they might be so, my answer is very definite. The foreigner should look for justice from the same source from which the Chinese looks for it. We go to live and share with the people, suffering when they suffer, seeking no exemption. If my Chinese friends and neighbors can not obtain justice, I wish no treaty founded on war and maintained by gunboats to seek that justice for favored me. I can scarcely imagine the authorities in Chengtu arresting me if I am innocent of any crime, nor judging me unfairly. If they did, however, it would at least be stimulating to the Chinese if they should see a foreigner making what some would consider a sacrifice. So since the question has been raised, I say to the Chinese among whom I live and to the foreigners there as well as to those in America who support us when we are out there, that anywhere I may go in China I want to trust myself entirely to the Chinese, and I feel that my residence among them on any other basis is to them a very questionable asset. If I were not willing to say this, I should, in my opinion, remain away from China.

I heartily approve Dr. Rawlinson's original article, and hope that Americans will do all in their power to see that the unequal treaties with China are soon completely revised, both for the sake of justice to China and because only that Christian influence can be abiding which is founded not upon force but upon confidence and love.

New York City.

EARL CRANSTON.

THE SUNDAY SCHOOL

Lesson for September 20. 1 Thes. 2:1-12.

Paul Defends Himself

DOES it not seem strange to you that after Paul's sacrificial ministry he should feel called upon to defend himself from base slanders? He worked with his own hands at his trade so as not to burden them. His motives were the purest imaginable. He not only preached the gospel but he put all of his soul into it, wearing out his precious life, burning out his genius. Taking nothing, giving all, keeping his body under, denying himself every worldly pleasure, enduring without whimpering unspeakable hardships, having but one fond ambition, that of building up the cause of Christ, Paul went about his ministry. Then vile men and women lied about him. They admitted that he was a brilliant speaker—but implied that he was looking out for number one all right! They admitted that he was fascinating but insinuated that he had made fools of his hearers. They impugned his motives and said that all that he wanted was the plaudits of the crowds. "It's a business with him," they would say, "he's out after the money like all the rest." "Pretty smooth proposition," they would say, "he makes monkeys out of his followers." "Rather soft," they would say, "just talking for a living while the rest of us toil—why don't he quit preaching and go to work." Such were the comments upon the great apostle in the streets of Thessalonica. And strangely enough people believed these idle words.

No single fact so completely reduces us to abject pessimism

Contributors to This Issue

SHERWOOD EDY, secretary international committee Young Men's Christian association; leader in the effort to secure social justice and a warless world; author, "The New World of Labor," "War: Its Causes, Consequences and Cure" (with Kirby Page), etc. Mr. Eddy has just returned from his annual trip to Europe as leader of the American traveling seminar.

JOHN A. McAFFEE, minister Westminster Presbyterian church, Topeka, Kans.

as this: the mass of men want to believe the worst about a good man. It looks almost like original sin, this innate meanness which regards a man as guilty until he proves himself innocent. Then if he makes a great howl when accused, they say that he protests too much; and on the other hand, if he quietly ignores the base accusations, they say that silence gives assent. A man has no chance in modern society, the cards are stacked against him. He plays a game in which it is heads I win, tails you lose. A politician said to me once: "Our method is to accuse the opponent of a dozen crimes and if we can fasten one little thing on him, the gullible public will believe all the charges." Any low-down cur can accuse any great person and stand a good chance of having his lies accepted, because the public wants to believe these tales. There is so much jealousy, so much envy, so much buried hatred of all successful people. Look at our presidents, the noblest line of rulers on earth, yet several of them have been the victims of frightful accusations. Read "The Americanization of Edward Bok" and note that painful chapter where he tells of his interview with Beecher. People lied about Beecher and it nearly killed that noble soul. Only recently I talked with an innocent man, the victim of slanderous tongues. He is suffering untold agonies, but feels powerless to clear himself in a society organized as it is. Under our law a man is innocent until proved guilty, but in common practice we have reversed that procedure. Paul, being of such an active type, could not remain silent under the lies that were told about him, and in our lesson he vigorously replies. Perhaps a few believed him, but in the nineteenth ward the old tales are probably accepted until this day.

Shakespeare was right when he made the murdering of a reputation a worse crime than the stealing of money. A gentleman said to me last night: "I have made it a fixed rule never to utter anything derogatory to another's reputation; I never depart from that standard." He is a wise and good man. Every Christian should be like him.

JOHN R. EWERS.

THE WONDERFUL STORY OF EVOLUTION

From Fire-mist to Spiritual Religion

THESE THREE BOOKS TELL THE STORY:

The Evolution of the Earth and Its Inhabitants

Edited by RICHARD S. LULL, of Yale

Contents: The Origin of the Earth, by Joseph Barrell; The Earth's Changing Surface and Climate, by Charles Schuchert; The Origin of Life, by L. L. Woodruff; The Pulse of Life, by Richard S. Lull; Climate and the Evolution of Civilization, by Ellsworth Huntington. (38 maps, charts and illustrations, \$3.00)

The Evolution of Man

Edited by GEORGE A. BAITSSELL, of Yale

Contents: The Antiquity of Man, by Richard S. Lull; The Natural History of Man, by Harry B. Ferris; The Evolution of the Nervous System of Man, by George H. Parker; The Evolution of Intelligence, by James R. Angell; Societal Evolution, by Albert G. Keller; The Trend of Evolution, by Edwin G. Conklin. (30 maps, charts and illustrations, \$3.00)

The Origin and Evolution of Religion

By E. WASHBURN HOPKINS, of Yale

Chapters on: Theories of Religious Origins; The Worship of Stones, Hills, Trees and Plants; The Worship of Animals; The Worship of Elements and Heavenly Phenomena; The Worship of the Sun; The Worship of Man; The Worship of Ancestors; Religious Stimuli; The Soul; The Self as Soul; Sacrifice; The Ritual; The Priest and the Church; Religion and Mythology; Religion and Ethics; Religion and Philosophy; The Triad; The Hindu Trinity; The Buddhist Trinity; The Christian Trinity; The Reality of Religion, \$3.00.

Evolution will be the big subject of discussion for the summer. These books will give you authoritative information.

THE CHRISTIAN CENTURY PRESS: Chicago

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Hillis Reported Improved

From Washington, Conn., comes word of the rapid improvement in health of Dr. Newell Dwight Hillis, pastor emeritus of Plymouth church, Brooklyn, N. Y. Dr. Hillis has been able to preach several times during the past summer, and is putting the finishing touches on a life of Christ on which he has been working for some time.

Propose Congregational-Universalist Union

The northern California Congregational conference, which met recently at Asilomar, unanimously instructed its delegates to the approaching national council of the denomination to work for union between Congregationalism and Universalism. Dr. William E. Barton, when acting as moderator of the national council at Springfield, Mass., two years ago, endorsed the same proposal, but this is the first time that it has come in official form before either of the churches. The California action requests the appointment of a special commission on fellowship with the Universalist churches.

K. of C. Will Drop Night Schools

The Knights of Columbus have voted to discontinue their night schools for veterans of the world war. All other work being done by the order for former soldiers will be continued, but the shrinkage of the war fund left in the hands of the K. of C. makes this reduction in program imperative. The order has voted for the establishment of a national boys' organization to be known as the Columbian Squires. Membership in the K. of C. has now passed the 750,000 mark, with \$260,000,000 of insurance in force covering the lives of members.

Rumors Persist of Call To Dr. Kirk

Although it is denied that a definite decision has been reached, rumors persist that Fifth avenue Presbyterian church, New York city, will extend a call to Dr. Harris E. Kirk, of Franklin church, Baltimore. Dr. Kirk, who is a southern Presbyterian, is spending his summer preaching in Westminster church, London, to which Dr. Jowett went when he left the New York pastorate. It is not known whether Dr. Kirk will consent to leave the pulpit which he has filled for 24 years, but it is apparent that a strong effort is being made to induce him to consider the New York call should it be formally given.

Dr. Stone Returns From World Tour

Dr. John Timothy Stone has returned to his pulpit in Fourth Presbyterian church, Chicago, after a tour of the world which kept him away for almost a year.

Dr. Stone participated in the Presbyterian world congress at Cardiff, Wales, and in the universal Christian conference at Stockholm, Sweden, while absent from this country. He was accompanied on his journey by Mrs. Stone and their daughter.

Season's First Golden Rule Dinner at Stockholm

The first "golden rule" dinner of this season was held at Stockholm in connection with the universal Christian conference on Aug. 25. Five hundred

Dr. Hough Charged with Heresy

DR. LYNN HAROLD HOUGH, pastor of the Central Methodist church, Detroit, Mich., and a contributing editor of *The Christian Century*, has been formally charged with heresy. The same action has been taken against Dr. William H. Phelps, editor of the *Michigan Christian Advocate*, a Methodist weekly published in Detroit. The charges have been filed by the Rev. Levi Bird, a supernumerary preacher acting as the pastor of the Methodist church in Port Sanilac, Mich.

The charges against Dr. Hough grow out of sermon on "Charles Darwin, Evolution, and the Christian Religion," preached in Detroit late in June. Parts of that sermon appeared in this department of *The Christian Century* last week. The charges also mention an address on Ezekiel delivered by Dr. Hough before the Detroit Methodist conference. Dr. Phelps is accused because he printed Dr. Hough's sermon, because he quoted John Wesley to prove that Methodists need not fear the evolutionary theory and that "the principles of our founder forbid our raving against it," and because he admitted to his paper articles by Dr. Charles E. Jefferson and Dr. Halford E. Luccock.

CHARGES MUST BE HEARD

According to Methodist law, now that the charges have been formally filed the district superintendents nominally over the work of Dr. Hough and Dr. Phelps have no choice but to present them to a select group of ministers in good standing. The first to be considered will be the charges against Dr. Phelps, since he is a member of the Michigan conference, which convenes in Lansing Sept. 9. Dr. Hough will have to wait until the Detroit conference convenes in Flint Sept. 16 before he can face his accuser. If the select group of ministers chosen by the district superintendents believe that there is adequate foundation for the charge of heresy, they will so report to the conferences, which will determine whether the charges are then to be formally tried by a special judge, another select committee, or the conference sitting as a whole.

It is extremely unlikely that the proceedings will go past the first stage, since the intemperate language of the formal accusations and the well-known orthodoxy of the men accused will probably move the first committee of investigation to throw the two cases out of court. Dr. Hough has stated his theological position in his book, "The Theology of a Preacher," and has thrown new light on it in his recent Fernley lectures, now published

under the title, "Evangelical Humanism," and enjoying a wide sale. As regards most of the issues now agitating the theological world, he may be said to be essentially a conservative, although he arrives at his conclusions by means of free and brilliant investigation. Dr. Phelps has frequently shown his personal conservatism in the columns of his paper. He is reputed to be a believer in the pre-millennial position as regards the second coming.

TYPE OF ACCUSATIONS

There are 27 charges in the action filed against Dr. Hough. The daily press refused to print this document as being in part unfit for general publication. Its general tenor may be understood from the introduction and the closing charge. These read:

"I, the Rev. Levi Bird, Ph. D., a member of the Detroit Methodist Episcopal conference, being moved by the spirit of God, do hereby charge the Rev. Dr. Lynn Harold Hough . . . with disseminating . . . doctrines and teachings that are subversive of the doctrines and teachings of the faith and discipline of our church, founded by John Wesley and others, and also subversive of the doctrines and teachings of the holy scriptures, which teachings if continued from our pulpits will destroy the whole spiritual intent, the governmental polity, and doctrinal teachings of the great Methodist church, begotten by Christ and the Holy Spirit, and perpetuated by its members, and followers of the divine and only Son of God, Christ Jesus.

"I charge Dr. Lynn Harold Hough with insulting God and outraging the moral sense of the whole Methodist church and the Detroit conference. . . .

"27. I assert on the authority of God and heaven that evolution is the last assault of the devil on the divinity of Jesus Christ, in order to destroy the faith once delivered to the saints, and cause the church of God to perish from the earth."

MANY OTHERS ACCUSED

In the charges filed against Dr. Phelps the *Methodist Review*, a bi-monthly officially published by the denomination, the Sunday school literature of the denomination, the church's book concern, "as well as nearly all our Advocates, colleges and theological seminaries as well as our conference course of study" are charged by Dr. Bird with "teaching the same blasphemous and anti-Christian teachings, to the destruction of millions of souls and the decadence of our church."

bishops, clergymen and laymen from 34 countries partook of a meal which consisted of boiled rice and prunes. Fred B. Smith presided. The American observance of Golden Rule Sunday is slated for Dec. 6.

World's Zionists in Stormy Session

THE FOURTEENTH CONGRESS of the World Zionist organization, held in Vienna during the latter half of August, developed into a session of unexpected bitterness. There were more than 400 delegates present from the various Jewish centers of the world. Before the congress had been under way for two days it became clear that there was marked division of opinion as to the wisdom displayed by the Zionist movement under the leadership of Dr. Chaim Weizmann, its president, and Nahum Sokolow, the chairman of its executive committee. Ultimately the congress refused to give these leaders a vote of confidence; they refused to continue in office; and it was only after several days of negotiation that the rift was patched up. It may be that, in the long run, the events at Vienna will establish Dr. Weizmann in even more complete control than in the past. At least, he has had the satisfaction of throwing his organization into consternation by resigning.

ANTI-SEMITIC RIOTS

Vienna was seething with anti-Semitic agitation when the congress opened. Only the presence of strong police guards gave safety to the delegates in the city's concert hall. For two days a mob had been storming through the Jewish quarters, and it had been freely predicted that the convention itself would be broken up. Yet the opening addresses were couched in an optimistic note. "Although there is no reason yet for songs of rejoicing," said Nahum Sokolow in the address of welcome, "we should not overlook many important developments which have been accomplished and which have laid the foundation of the continuation of Jewish history. Since the day of the armistice the Jewish population of Palestine has increased 50 per cent. When we speak of an increase of 50 per cent we speak only in terms of quantity and not quality. For our increase in quality is much greater. New agricultural settlements have been added to our possessions in Palestine, new labor settlements have been established, and new free life is developing. Tel Aviv has been built, Hadar Hacarmel is growing, and everywhere new garden cities and suburbs are springing up, great works of forestation and planting of waste lands continue, to insure the growth of the national seed."

It was soon apparent, however, that a majority of the delegates would not be content with this view of the situation in Palestine. From all parts of the world came bitter complaints against the accommodation of the Zionist organization to the policies of the British government. Sir Herbert Samuel, former British high commissioner, was attacked, and the failure to consult with Zionist leaders before the appointment of Lord Plummer as Sir

Former Baptist Convention President Dies

Mr. Henry Bond, of Brattleboro, Vt., former president of the northern Baptist convention, died late in August at a sanatorium in Melrose, Mass. Mr. Bond, who

Herbert's successor was scored. As the debate proceeded it was clear that the Weizmann administration would stand or fall by its relations with the British administration of the Palestinian mandate.

BRITISH TOO NEUTRAL

Indicative of the Zionist attitude was the speech of Louis Lipsky, chairman of the Zionist organization of America. Mr. Lipsky, although defending Dr. Weizmann, said, "American Zionists are bound to express their disappointment in the fact that Great Britain, as the mandatory government, conceived its task in Palestine as that of an arbitrator between two contending forces. Instead of moving forward and voluntarily and actively supporting the making of the national home, the mandatory power has seen fit to adopt an attitude of benevolent neutrality, a policy which has been abandoned only in exceptional cases. The American Zionists feel especially grieved at the fact that article six of the mandate imposing upon the mandatory power the duty of 'facilitating the Jewish immigration under suitable conditions and encouraging, in cooperation with the Jewish agency, close settlement by Jews on the land, including state lands and waste lands' has not been carried out."

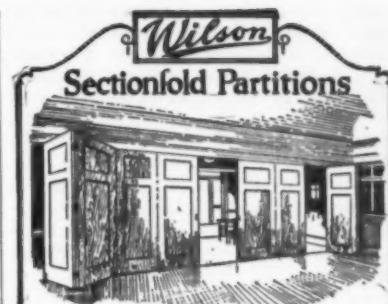
Finally, Dr. Weizmann took the floor to defend his policy. His defense, in essence, was that while there might not have been all accomplished in the building of a Jewish state that might ideally be desired, as much had been done as the present British point of view made possible, and that there was no chance of a better working agreement with Great Britain, the League of Nations, or anybody else at the present time. "Were not the Balfour declaration already issued," declared the Zionist leader, "it would be, according to my knowledge, impossible to obtain a Balfour declaration at the present." The only wise course, therefore, was to go ahead in accord with the British administration, hoping that there would be an increasing recognition of the wisdom of the course desired by the Zionists.

CONFIDENCE WITHHELD

The Weizmann plea failed to save him. A vote of confidence obtained only 136 votes in its favor, with 17 on the extreme left opposing it, and the rest of the delegates, occupying the middle ground in the movement, refraining from voting. The orthodox and labor groups were the center of the revolt against the Weizmann administration. But the failure to vote confidence not only swept Dr. Weizmann and his associates out of office, but brought the congress face to face with the consequences of its own action.

Hardly was the vote announced, and the consequent declaration of Dr. Weizmann

(Continued on page 1128)



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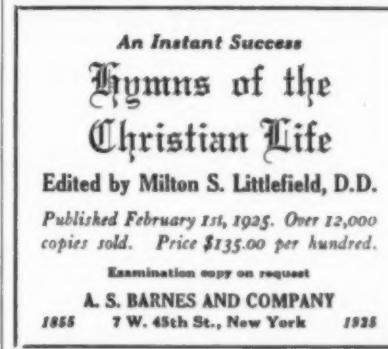
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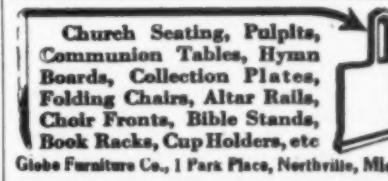
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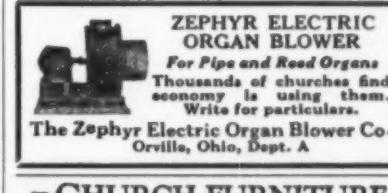
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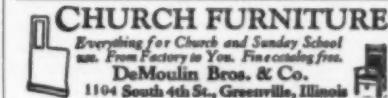
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retired from business twenty years ago, gave the major portion of his time to the work of his church. He was a member of the Baptist board of foreign missions and board of missionary cooperation.

President of Presbyterian Mission Board Dies

Dr. James C. R. Ewing, president of the board of foreign missions of the Presbyterian church, died on Aug. 20 at his home in Princeton, N. J. Dr. Ewing had a distinguished career for 43 years as a missionary in India, being awarded the Kaiser-i-Hind medal, first class, and being made a knight commander of the order of the Indian empire. Under his presidency Forman Christian college, at Lahore, became one of the outstanding missionary institutions in the country. When Dr. George Alexander, of the First church, New York city, resigned the presidency of the Presbyterian foreign board a year ago, Dr. Ewing, living in retirement in this country, was elected as his successor.

Professor Seeks to Test Baptist Standards

Dr. Henry Fox, whose removal from the faculty of Mercer university, Macon, Ga., last year excited national interest, has raised the question as to the right of a Baptist church to insist upon doctrinal standards for its members. Dr. Fox is now a government biologist at Riverton, N. J., but recently sent to the Tattnall Square Baptist church of Macon for his church letter with the intention of transferring his membership to a New Jersey congregation. The Georgia church refused to issue the letter requested by Dr. Fox, alleging that his doctrinal views were not in accord with those of the denomination as a whole. Dr. Fox has immediately raised the issue of the right of personal interpretation, always a battle-cry in Baptist circles. He says that if the deacons and congregation of the Tattnall Square church will officially deny the right of an individual Baptist to be the sole judge of the soundness of his doctrinal views, that he will then withdraw voluntarily from the church. He also says that before he joined the church he was assured by Baptist ministers that this right did belong to individual members of that denomination.

Methodist Bishop Recovering

Bishop Joseph F. Berry, senior bishop of the Methodist church, is recovering at Mt. Clemens, Mich., from a serious illness which has kept him in the hospital throughout the summer. It is not expected that he will be able to undertake active work before sometime early next year.

War Veterans Undertake Medical Missions

Dr. Mabel E. Elliott and Miss Christine M. Nuno, a trained nurse, are joining the staff of St. Luke's Episcopal hospital, Tokyo, Japan. Dr. Elliott saw service in the near east during the world war and was awarded the croix de guerre and three Greek and Russian decorations. Miss Nuno served under the Red Cross in France and Greece.

Americans Speak During London Conference

Five American clergymen were on the program of the second international religious conference held under the auspices of the English speaking union at Martin's-in-the-fields, London, July 13-25. Dr. Alexander MacColl spoke on "Fundamentalism and Modernism;" Dr. Charles F. Wishart on "The Latest About Prohibition;" Dr. Lynn Harold Hough on "The Church and Universal Peace;" Dr. Nehemiah Boynton on "The Christian View on Social Reform," and Bishop G. H. Oldham, of the Episcopal diocese of Albany, on "America and the Rest of the World."

Colored Baptists Report Large Growth

Rev. J. E. Wood, of Danville, Ky., reported to the annual session of the national Baptist convention, a Negro organization, held in Kansas City, Mo., that the denomination has had a growth of more than 500 churches during the past year. The total number of churches is now beyond the 2000 mark, and it is expected that half a million dollars will be given to missions, education and the publication of religious literature during the coming year.

West China Missionaries Freed by Bandits

After almost a month in captivity, Bishop H. W. K. Mowll, his wife, and the six missionaries of the Church Missionary society who were captured by bandits in west China, have been freed. Besides Bishop Mowll and his wife the missionaries taken from a summer resort near Chengtu were Rev. V. H. Donnithorne and wife, F. W. Iles and the Misses A. Settle, M. Armfield and C. Carlton. Bishop Mowll was formerly dean of Wycliffe college, Toronto, Ont.

Noted London Preachers Seriously Ill

From London comes word that two of the most noted free church ministers in that city are seriously ill. Dr. R. F. Horton, whose books of devotion are known throughout the English-speaking world, has been ordered by his physicians to give up all work for several months in an effort to recruit his strength. Dr. John Kelman, formerly of the Fifth avenue Presbyterian church, New York city, is reported to be in such poor health that he is contemplating permanent retirement from the active ministry.

Pope to Have World's Largest Map

What is said to be the largest map of the world has been painted by order of the pope and unveiled in the pavilion of the congregation for the propagation of the faith in Rome. The map covers approximately 2750 square feet of canvas. An unusual feature is that the scale varies according to the pope's idea of the relative geographical importance of the respective countries.

Dr. Fosdick Sails For Europe

Dr. Harry Emerson Fosdick, pastor-elect of the Park avenue Baptist church,

New York city, has sailed for Europe. On Sept. 13, following the opening of the sixth assembly of the league of nations at Geneva, Dr. Fosdick will preach from the pulpit of John Calvin in the cathedral church of that city. Afterwards he is expected to travel on to the holy land where he will take a vacation of six months. On his return to New York, Dr. Fosdick will take up the active pastorate of the new church being built on Riverside drive. He is accompanied on this journey by Mrs. Fosdick and their two daughters.

Conservative Presbyterians Hold World Alliance Failure

Echoes of the recent session of the world alliance of Presbyterian churches, held this summer at Cardiff, Wales, are to be found in many Presbyterian papers. The Presbyterian, conservative weekly published in Philadelphia, holds that the recent conference demonstrated the failure of the alliance. "It appears to us," says this paper, "that it was a constant

ZIONISTS IN SESSION

(Continued from page 1127)

against continuing in leadership read, when it became clear to the delegates that they had turned out their only possible leader. As Dr. William E. Rappard, member of the mandates commission of the league of nations, put it in a newspaper interview: "The question is not Dr. Weizmann or anybody else, but Dr. Weizmann or nobody else. Weizmann is in himself a movement. He represents in my eyes 50 per cent of the zionist movement." Finally, after infinite confusion, a formula was drawn up which both Dr. Weizmann and the recalcitrant delegates were willing to accept, and the old leadership of the movement was continued in office.

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manifestation of radical disagreement rather than a union or alliance of Presbyterian churches. When these differences become so radical, persistent and general, it seems like folly to pretend any kind of an alliance. It is more properly termed controversy. There is a growing conviction that the differences between the various Presbyterian bodies in Europe and America have become so diametrical that alliance of any kind is impossible."

Y. M. C. A. to Hold Conference On Colored Work

The national council of the Y. M. C. A. is to hold a conference on colored work in Washington, D. C., Oct. 21-23. This will be the twenty-first national conference on colored work held by this body, the last having met in Cincinnati four years ago. The Y. M. C. A. now has 140 associations serving colored students, 70 associations ministering to the needs of

colored men and boys in city, railroad, town and country centers throughout the United States, and 20 organizations among the students of South Africa. The meeting of this conference on colored work will immediately precede the international convention and national council meetings, both to be held at Washington.

Dr. Price Retires at University of Chicago

Dr. Ira M. Price, since 1892 professor of Semitic languages at the divinity school of the University of Chicago, has retired from active teaching and will devote the remaining years of his life to research and writing. At the time of his retirement, Dr. and Mrs. Price announced a gift of \$15,000 to the divinity school.

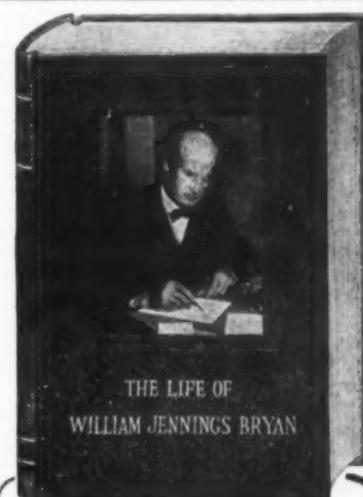
Woman Conducts Mountain Church-house Alone

In the *Presbyterian Banner* there is a

report of the completion of the community church-house at Big Lick, Tenn. This important religious project for the Tennessee mountaineers is conducted by Mrs. Carrie Murphy. Except for a monthly visit by a minister, Mrs. Murphy has entire charge of the work. While the new building has been in process of erection she has cared for the workmen and kept the whole plant in running order, even while work was in progress. The church membership is constantly increasing.

Mark Memory of Bill Nye

Edgar Wilson Nye, better known to his generation as Bill Nye, the humorist, would have been 75 years old this sum-



Little Lay Interest in Bible Issues

THAT THE ORDINARY LAYMAN knows almost nothing and cares less about the questions raised by modern scholarship in the field of Biblical study is the contention of Dr. L. P. Jacks, author of "Religious Perplexities," and many other famous books. In the Hibbert Journal, of which he is editor, Dr. Jacks quotes the remark of a distinguished biologist in regard to the discrepancy between Harnack and Loisy as to the historical value of the gospel according to Luke. This biologist told Dr. Jacks that it was to him a matter of complete indifference whether Harnack or Loisy was right.

TASK TOO GREAT

"The remark," Dr. Jacks holds, "is typical of a very common state of mind. Keen and absorbing as the interest in such questions unquestionably is to the small circle of New Testament experts who understand their difficulty, little attention is paid to them outside. From time to time the curious layman may be tempted to listen to a course of public lectures on the subject, but, if he pushes his studies beyond the point at which the lecturer has left him, he soon finds himself involved in a sea of troubles and gives it up in despair. To decide between Harnack, who, with immense erudition, contends that much can be known for certain about Jesus of Nazareth, and Loisy, who, with erudition also immense, reduces the area of certain knowledge to less significant dimensions, is a task which no man can undertake unless he has vast resources of leisure and scholarship at his command. For this reason alone, to say nothing of many others connected with the general conditions of modern life, the intelligent layman avoids the subject and is content to limit his knowledge of the New Testament to the selection of 'edifying morsels' which his spiritual guides dole out to him from Sunday to Sunday, not troubling himself to ask whether the exposition of these morsels which he hears from the pulpit are or are not in harmony with the latest findings of 'mod-

ern thought,' or even with the context in which they stand.

PREACHERS NOT RELIABLE

At this point there can be no doubt that popular ignorance is immense and deplorable. Nor are our spiritual guides always as well informed on the matter as we might reasonably expect them to be. And even when well informed they are sometimes careless in the use of their knowledge, making statements—for example, about Jesus and his teaching—which pass muster only because their audiences are profoundly ignorant of the Bible. We confess to having been shocked of late by the liberties which critics, when they turn from criticism to edification, sometimes take with their own conclusions; when, for example, after recognizing, as scholars, the profound difference between the fourth gospel and the other three, they permit themselves, as preachers, to treat all four as of equal value for historical evidence. If the public took any interest in New Testament criticism this laxity would not be possible."

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mer, had he lived. In commemoration of this fact, the Calvary Episcopal church of Fletcher, N. C., unveiled a bronze tablet at the grave of the humorist on his birthday, Aug. 25, together with a memorial window, a memorial steel flagstaff and a memorial shelter.

Famous New York Settlement Changes Administration

Bates memorial parish house of the Spring street Presbyterian church, New York city, has been transferred to the supervision of New York university. The settlement will be used as a laboratory for the sociological department of the university. Students will be given practical experience in applying methods taught in the classroom, in work with the large foreign population that lies about the Spring street center. It was in this settlement that Roswell Bates carried on his famous work.

Danish Baptist Seminary Moved to Chicago

At the biennial meeting of the Danish Baptist conference of America, held recently in Harlan, Ia., it was decided to move the Danish theological seminary from Des Moines, Ia., to Chicago, where it will be affiliated with the northern Baptist theological seminary. The new plan is to go into effect with the opening of the fall term, Sept. 15, and will follow the precedent set when the Norwegian Baptist theological seminary was affiliated with the same school. Work will be continued in the Danish language for such students as desire it.

Washington's Chapel to Be Restored

St. Paul's Episcopal chapel of Trinity parish, New York city, it to be restored to the condition in which it stood at the time George Washington worshipped in it. The chapel, which is the oldest building of worship in the city, was erected in 1766 and is much similar in architecture to St. Martin's in the Fields, London. George Washington, attended by the supreme court and congress, came to this church for a religious service immediately following the inauguration of the first president of the United States. Years of research have discovered practically all the original fittings of the chapel and these will be put back in the places which they formerly held.

Canada Holds Memorial Service For Edith Cavell

Ten years after the death of Edith Cavell, British army nurse executed in Belgium during the world war, a great memorial service was held at the foot of Great Ghost Glacier on Mt. Edith Cavell in the Jasper national park, Alberta, Canada. Rev. James Edwards, chaplain of the park, conducted the service, which was attended by more than 200 persons, who had traveled the 20 miles of mountain road to honor the memory of the heroic nurse.

Thinks Indigestion Caused Hell-Fire Sermons

Dr. Karl Reiland, preaching recently in his pulpit at St. George's Episcopal

church, New York city, suggested that the brimstone which accompanied much old time preaching was a result of digestive troubles on the part of the preachers. "It is amazing," Dr. Reiland said, "how much our feelings have to do with our philosophy. A restful night, good digestion and a brisk walk in the fresh air makes as much difference in our outlook upon life as there is between the tarnish and the polish of a piece of silver. It is not too much to assert that a careful investigation into the personal habits and the physical condition of those great minds of the past who have shown the most irritation and impatience over conditions and who have encouraged hopelessness in the thought around them, would reveal some organic or functional distemper which in part at least would account for their distorted view of things."

Another Methodist General In China

With the licensing of General Wu Ching Piao as a local preacher the Methodist church in China gains another distinguished military figure. General Wu has been for many years in command of the troops quartered in the eastern part of Kiangsi province, China. He came under the influence of Christianity several years ago, but it is only recently that he has become a church member.

Passing of Widely-Known Preacher and Writer

Rev. Ellis B. Barnes, minister of the Disciples church at Paris, Ill., died sud-

denly on Aug. 20 in Cleveland, O., where he was visiting old parishioners of a former pastorate, the Franklin Circle church of Disciples. Mr. Barnes was an outstanding preacher of his denomination and one of its ablest writers. Some years ago he held a place as an editorial writer on *The Christian Century*. He was Canadian by birth, and besides his Cleveland and Paris charges had held pastorates at Bloomington, Ill., and Richmond, Ky.

BOOKS RECEIVED

Animal Tales of the Rockies, by Albert Benjamin Cunningham. Abingdon, \$1.00.
 The Psychology of Middle Adolescence, by Mary E. Moxey. Methodist Book Concern, 60c.
 Studies in Japanese Buddhism, by A. M. Reischauer. Macmillan, \$2.50.
 Mythology for Young People, by Jane Black. Scribner, 60c.
 The Meaning and Value of Mysticism, by E. Hermon. Doran, \$3.00.
 Native Churches in Foreign Fields, by Henry Hois Rowland. Methodist Book Concern, \$1.50.
 The Psychology of Mediumship, by H. Scheuing. F. J. Heer Printing Co.
 Jesus and the Jury, by Ashley Day Leavitt. Pilgrim Press, \$1.00.
 Debates on Evolution by M. Shipley, F. D. Nichol and A. L. Baker. Pacific Press Pub. Assn., \$1.00.
 The Awakening of Italy: The Fascista Regeneration, by Luigi Villari. Doran, \$4.00.
 Europe Turns the Corner, by Stanley High. The Abingdon Press, \$2.00.
 Amer. Labor Press Directory, by The Labor Research Dept. of the Rand School of Social Science. Rand Sch. of Social Science, \$1.00.
 Red Ashes, by Margaret Peeler. Doran, \$2.00.
 The Church's Program for Young People, by Herbert Carleton Mayer. Century, \$2.00.
 The Literature of the Middle Western Frontier, by Ralph Leslie Rusk. Columbia University Press, \$7.50. 2 volumes.

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The Christ of Faith and the Jesus of History: *By M. D. Ross.*

The author's argument, as to the relationship of the historical Jesus to Christ, the Redeemer, will come with peculiar force and appeal to a considerable number of loyal Christian people who have difficulties with the expression of the lordship of Jesus as revealed in the creeds. (\$2.00).

God in History: *By James Strahan.*

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As At the First: *By John A. Hutton.*

The reader is given a fresh appreciation of the real meaning of Christianity, and will find much food for thought in comparing the church "at the first" and the church of today. The final chapter on "The Inevitable Christ" is an inspiring piece of writing. (\$1.25).

The New Psychology and the Christian Faith: *By Frederic C. Spurr.*

Dr. Spurr, a noted preacher of Great Britain, here combats the thought now emphasized by some psychologists that religious experience is part of man's subjective, self-conscious self, which is in no way caused by or fed from a source which men call Divine. (\$1.50).

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Evangelical Humanism: *By Lynn Harold Hough.*

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